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A PLAN TO MAKE BETTER TEACHERS, PHYSICALLY AND
MENTALLY.

W
THAT everything may go right in the school-room, the teacher himself must be in the best working order. Soul, mind and body, must be in good health, and act in perfect harmony. But must it not be acknowledged that this is rarely the case? Does not every teacher confess to a sad consciousness of failure in the attempt to regulate perfectly these different parts of his nature, and is it not a great question, how shall this be done?

We shall attempt, in this article, to consider the question only so far, as to treat of the mistake which, it is believed, the majority of teachers make by their disregard of the mutual relation of mind and body, and of the proper treatment which each should receive, and present what seems to us, a better method of care and exercise.

In illustration of the fact of this neglect, let us take an example. Here is a faithful teacher who desires to be thoroughly prepared to teach well. He feels, therefore, that he has a great amount of mental labor to perform. Hard study, patient research, and constant travel through the wide fields of knowledge in the various departments of learning are required of him, and he feels an intense desire to fulfill all his duty in this respect. Time, consequently, is worth more

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to him than gold. But the hours of the day must be devoted to his school, to awakening thought in the minds of his pupils ; to stirring up the dormant intellect, or to feeding that which is already aroused, with appropriate knowledge, and likewise to much contest with ignorance, dullness and indifference. Great is the demand which is thus made on all his faculties. Mind, brain and nerve are taxed often to the utmost, and when the day closes on his school labors, he finds himself exhausted physically and mentally. A feeling of dejection, too, comes over him in view of the little he has accomplished, which he had hoped to do, and in disappointment from the ill success of cherished plans. He goes home with a heavy load upon his mind, with an aching head and a sensible loss of vital power. What does he do now? He takes a walk *alone*, and calls it exercise, but his thoughts in the mean time are still upon his school. When evening comes, he retires early to his room, and engages in earnest study which he continues without intermission even to the midnight hour. He rises in the morning weak and weary from the labors of the preceding day, and unrefreshed by his scanty allowance of sleep, to enter upon another day of the same process of exhausting both mind and body. He has no exercise save this little locomotion in his solitary walks to and from his school, or occasionally otherwise, and his mind so constantly at work, is seriously overtasked and injured. The result is, that after a while his health and strength gradually give way. He is obliged to abandon his profession entirely, to recover his health, or sinks into a premature grave.

Now, how shall such a catastrophe be avoided? How shall many noble souls, bright luminaries, be saved to our profession, and exhibit, as teachers certainly should exhibit in themselves, the true way of preserving health, and forming a strong physical constitution, while at the same time the mind is duly disciplined and developed? This answer will probably arise at once in every mind, exercise, physical exercise. Let the teacher take long walks and rides. Let him work in a garden. Let him practice in a gymnasium. In various ways let him strengthen his muscles, expand his chest, and increase his vital force. Right. This is good as far as it goes; but this is not enough. He needs *fun*. No proverb contains more truth in it than this, "All work and *no play* makes Jack a dull boy." It certainly does a dull teacher, and soon makes an end of him, besides. He ought to *play*, literally, really and heartily *play*; play so as to forget himself, his school, his studies, everything but the sport of the game which is going on, and in which he ought to be wholly absorbed.

Let him play with his own scholars, (by all means) all the games in which they delight, whether wicket, or cricket, or base ball, or foot ball, or goal—no matter what. Let him enter into the game in real earnest, not *play* play, but do the best he can, lay out to the utmost his skill and strength, do better than the best of them, if possible, and thus stimulate them to attain greater excellence in all manly sports. Let him not trouble himself about his dignity. That will rise higher, the flatter he falls. If perchance, in a foot-ball, or other game, he suddenly finds his feet slipping from under him, and his body coming down with something of a report on the solid ground below; or if he gets a number of honorable scars and bruises *adversâ tibiâ*, or tears a garment now and then, or breaks a watch crystal, what then? He by this only makes it more evident that he is really playing, while he is certainly helping on the fun both for himself and his scholars. He is, moreover, creating a strong feeling of sympathy with himself in the minds of his scholars, a genuine respect and love which will serve him in good stead in the school-room, and give him a power of influence over them for good, which possibly he could have exerted in no other way. But the amount of good which he is doing himself is incalculable. He is breathing fresh air, most grateful and healthful to his lungs. He is making muscle, promoting digestion, in very truth, recreating body and mind. He is laying up material for future use, and will not be obliged to draw upon an exhausted magazine for the supplies he needs. The weight is taken off from his brain, the load of depression from his mind, and the feeling of weakness and weariness from his body. Now he can enter his school and work with a will and energy, with a conscious ease and power, of which before he had no idea. And this, it is to be observed, is not the result merely of the exercise and the fresh air, but these combined with the genuine sport and fun in which he has heartily engaged, and fully enjoyed. The *fun* is essential to the production of the greatest good; for this supplies just the very medicine which is needed for the wearied mind. It is important also to observe that this course of out-door exercise, by means of games of some sort or other, should be continued all through the year. The winter's cold or summer's heat must not keep the teacher or his scholars from the play-ground. What though the ground is covered with a foot or two of snow, and the thermometer is below zero, let not the teacher hesitate to lead out his scholars and play some game. Try the foot-ball game, for example. He will find in this, rare sport. The experiment has been tried with complete success. The tumblings in the

snow, the odd and awkward movements of the opposing sides, will but add to the interest and the fun. One who has experienced the warm and healthful glow and the rich zest of such sport as this for a few times, will not be easily induced to join the ranks and follow the pernicious example of so many, who, in the cold days of winter, hang about the stoves of close rooms, breathing pestilential air, suffering the blood to become stagnant and torpid, and all the vital forces together to suffer loss and ensure sickness and suffering to come. But, perhaps, some one will say, Where will you get time for all these games? Give long recesses, for one thing. Out of the six hours of regular school, use one for play. More will be accomplished in five hours, with this sport, than in all the six, or more even, without it. Let the motto of the teacher be, "Study while you study, and play while you play," and let him see to it that this principle is in both cases fully carried out. By so doing he will afford no ground of complaint to parents or school committees, that their children are taught to play rather than study and learn; but the good results of such a course will be most clearly manifest to all, in the health of both teacher and scholars, in the efficiency of school discipline and instruction, and the rapid progress of the scholars in learning.

But say the lady teachers, "What will you do with us? We can not play foot-ball in the snow. Those games of which you speak are not suitable for us. How shall we in winter have exercise in the open air?" It is unhesitatingly answered, with stout, thick boots or shoes, and some change in dress perhaps, you can have games out of doors as well as we. You can run, slide, skate, and play some of our games, or with the inventive genius of your sex, invent some which shall be better adapted to yourselves. In summer, you can practice archery, play ball, row boats, run, dance, &c. Only come out doors, breathe the pure air of heaven, and create and enjoy as much fun as possible.

It is fully believed that some course like this, pursued by the teachers in our land, and by students and literary men generally, would work an incalculable amount of good. If, however, any are afraid that by devoting so much time to exercise and amusement, they will intellectually suffer loss, let them consider how much more can be accomplished in a comparatively short time, when both mind and body are in the right condition, and mutually support each other, than when the reverse is the case. Many an hour spent by a wearied mind in study, while clogged by an equally exhausted body, is worse than lost. Indeed, it is quite safe to suppose that many better ser-

mons, essays and other literary productions, would have appeared, than are now to be found in books, and the good cause of education been far more advanced than it is at the present time, if the scholars and teachers of the land had spent more of their time in merry games, and thus better prepared their minds for their respective labors.

RELIGIOUS TEACHING AND INFLUENCE IN THE SCHOOL-ROOM.

ANY system of education, which should exclude all religious teaching from the school-room, must, in the judgment of sound reason, be considered seriously defective. The teacher who estimates aright his duties, and feels in any degree commensurate with their importance, the responsibilities which rest upon him in reference to the proper training of the young, can by no means help appealing to their religious sensibilities, and applying instruction appropriate to the wants of their religious nature. For, whence can he derive motives, or bring forth reasons, or apply stimulants sufficiently powerful to excite their minds to the right degree of action, or stir to their depths the quick sensibilities of their being, or regulate aright their moral nature, without the teachings and influences of religion? But how shall he do it? In the first place, and this is a point the most important of all, he must be a thoroughly religious man himself. He must show in the clearest light, that he profoundly regards and acknowledges the authority of God, and yields a hearty and loving obedience to His claims; that he feels bound to do everything with reference to His will and His approval, and that all the regulations of his school, all his intercourse with the individual scholars, are manifestly dictated by a conscientious desire to please God himself, and lead them also to do the same. He will then, of course, be strictly just, true, and fair in all his dealings with them, and, as a matter of religious principle, he will consider nothing which can possibly exert an influence upon their character, too small to receive his careful attention. He will be scrupulously neat in his person, gentlemanly and polite in his manners, refined and proper in his speech, orderly and exact in his arrangements, thorough, patient and earnest in his instructions, and heartily kind and sympathizing in the pleasures and

trials of his pupils. The more truly he is a religious man, the more perfectly will he attend to all these minor matters, and he will somehow impress upon all that he does, such evident marks of a truly excellent, heaven-born spirit, that his scholars will all unconsciously feel a most powerful influence, drawing them onward and upward in the paths of virtue and religion.

But he will also impart direct religious instruction from the Bible. So powerful an auxiliary as this to aid him in his labors, he can not dispense with. But what use of the Bible, what form of religious instruction, and when it shall be given, must of course be determined by each teacher according to the peculiar circumstances of his school. Sometimes it may be regular instruction coming uniformly at a set time. This will fall in exceedingly well with the design of the school in the very particular of mental improvement, while at the same time it gives an admirable opportunity to interweave important practical precepts. What interesting facts may be brought out in the geography and history of ancient nations, involving a knowledge of the situation of places, their rise, glory and fall; the customs, dress and manners of different people; the degree of advancement in art and science among them; their present condition, and the causes thereof. What specimens of eloquence, of poetic beauty, of thrilling pathos and touching narrative may not the interested and earnest teacher cull from the Sacred Word, to excite interest, admiration and delight in the minds of his pupils. And further, what lessons of wisdom for warning or imitation, may he not present in the lives of many individuals recorded in the Bible.

Then there is very much incidental religious instruction which he can most profitably impart. At times when he is reading a portion of the Bible, some truth of immediate and pertinent application will present itself, which either its great general value, or its adaptation to some event lately transpired, or some existing circumstances in the school, will give it a force and meaning that shall produce a strong impression. In the recitations of the school in history, in the classics, in the natural sciences, in every branch of instruction indeed, there will more or less often be suggested to the mind of the teacher, some valuable religious sentiment, most naturally flowing from the subject before him, which he will do well briefly to present to his scholars.

Nor will he overlook the importance of the play-ground in his system of inculcating religious principles. He will teach his pupils that the same spirit that would lead them to engage in acts of worship in the family, or in the church on the Sabbath, will also lead them to be

fair and generous on the play-ground, will exclude strife, angry feelings and words, everything impure and wrong; that whether or not they shall speak right, or act right, amid the heat and excitement of games, where especially two parties contend for the victory, will be a most important test of the strength of a genuine religious spirit in each. Here, emphatically, he will show them, religious principle is required, and here, if it exists at all, it will be exhibited.

The objection may be raised that religious instruction pertains to the Sabbath-school, to parental teaching and public preaching on the Sabbath, rather than to the school-room. There certainly would be reason in this, if we were to be religious only on the Sabbath, and then when it was past, were to lay aside our religion, abandon entirely the teachings of the Bible, and act during the week on entirely different principles. But as we all believe the Bible was made for daily use, and religion to appertain to every act of daily and hourly life, the objection has no force. We would not, however, countenance in the slightest degree, the dragging in of religious topics into the instruction of the school, without regard to the proprieties of time, or circumstances, or to the neglect of the regular business of the school. Nothing were more to be deprecated than this. All that is asked is, that the teacher should simply avail himself of *favorable* opportunities to impress on the minds of his pupils important religious truth. For much that comes in thus incidentally, and is, as it were, spontaneously suggested, is the more valuable for this very reason. It lacks the repulsive character of a formal, religious lecture, and the true relation which the subject occupying the attention of the scholar, has to his highest spiritual welfare, is thus exhibited in its right bearing and in its most impressive form. Moreover, the unreasonable divorce which is too often made between our common labors and pursuits and religion, is thus removed, and it is shown that everything we can do, whether it be study, or other kind of labor, or amusement even, is connected with religion—is a part of our religion. It creates, so to speak, a religious atmosphere around the pupil, clear and healthful, and prepares him to pursue his highest interests in a manner at the same time rational and pleasant. It certainly is, in a very important sense, calculated to aid him to find those “ways of Wisdom which are pleasantness and those paths which are peace.”

HINTS ON THE PHYSICAL CONDITION OF FEMALES IN
OUR COUNTRY.

THE question has been often and earnestly asked, *What can be done for the females of our country to give them a better condition of physical health.* A new impetus has of late been given to a love and appreciation of athletic games, and a renewal of all manly sports; but from many of these our women and girls are necessarily excluded. Still we hear the painful inquiry, *Can anything be done for our girls?* No Rugby school for girls sends out its world-wide influence to quicken its sisters and friends in this country, to womanly exercise and renovating sport; and even were it so, must we not go further back than the school, yes, even to the nursery, the home school, to reach the germ of physical weakness and infirmity which we had almost deemed to be our lot. But is it so, that our climate with its almost hourly vicissitudes, an ardent desire to acquire knowledge, or ambition for intellectual attainments; that our modes of living, or anything else must effectually bind us to this sad condition, and shut from us the hope of better times coming. We, in this country, are not accustomed to allow that we *can not* do anything that we are determined to do. And is it not hopeful that this great evil is not one of which we are ignorant; that it is most strongly felt and deeply deplored.

But a knowledge of evils, though the first step to reform, is but one step. Of late years, gymnastics and calisthenics have been resorted to as reformatory exercises, mostly in our schools, with beneficial results. If, however, they were not resorted to as a set duty and routine, but entered into with a genuine love of sport and recreation, would they not produce a still better effect? Is it not in our nature to crave something besides what *must* be done,—what it loves to do, not as an end and aim of life, but to help us to break up its treadmill habit of moving, to refresh and exhilarate us? I know that toil is the rule; but God's gifts to us which are not exercised in our labors, were not bestowed upon us for naught. They are to be used, if not in the rule, in the exception. Continued use strengthens what is used, but neglect destroys or enfeebles, and the whole being should be brought into activity, that one may do his best. The heart should be used; and here let me speak of the homes—of home society. Is there not too often in the intercourse of parents and children, brothers and sisters, a lack of *expression*? It is not enough to *feel* an

interest in others. Feeling should be expressed in actions and words. If the family occupations allow of but little leisure, even a few minutes in the day, or evening, occupied in conversation, reading, or in games and pastimes, would tend to bind the family together, to keep off depression and gloom, to call out what is good and interesting, to give opportunity for seeing character, and to repress or unfold its traits according to their need, while it would satisfy the wants of our nature, and prevent undue fondness for outside society. All these would make us better and happier, and have a salutary effect upon physical health.

Household work, a practical knowledge of which, though it does not stand very high in a list of modern accomplishments, is one of the best systems of gymnastics for bringing into exercise every variety of muscular movements. The games of battledoor and shuttlecock, graces and target shooting, all develop the muscles they call into play, and it is to be hoped that skating, so much in vogue at this season, may become a permanent custom, with its invigorating exercise, fresh air, and its merry carnival sights.

It is to be feared that early intellectual development has caused us to lose sight of the necessity of educating the body. Our fathers and mothers, feeling their want of better means of attaining knowledge, have determined that their children should have every possible advantage, and have bent all their energies to this purpose. Many years since, a most interesting and lovely mother speaking of her daughters, whose nervous temperaments and frail constitutions required peculiar care, said, "I intend they shall be good scholars at all events. I have, myself, so much felt the need of a better education, that I intend they shall have every advantage it is in my power to give them." They did have. They became lovely and accomplished young ladies, the joy of their home and their friends. After leaving their father's house to preside over homes of their own, their years were few. They were unequal to the burden of life, and years since were laid down to their last rest. I know not how the stricken mother feels as to the wisdom of her training her lost ones, but the tears have often sprung to my eyes as I have remembered them, spring flowers here, but perennial now, transplanted to the gardens of Paradise. Another cause of the wear and tear of life, more common with us, it is said, than in other countries, is the adopting of modes of life unsuited to our condition; the making a show of wealth and means we do not possess. This perpetual straining to seem what we are not, is more to be deplored from its disturbing and depressing influence on our

females, than from its manifestations of bad taste and judgment. Can we not learn something from German home-life and from the fatherland,—not that we should ape anything foreign, but with a liberal spirit, adopt and make our own whatever is excellent, from whatever source gained. Can not some better way of living be adopted without our losing our national character for sobriety, and our becoming a frivolous people? Must our impulsive natures drift on shoals or be dashed on the rocks, or is there not a safe and pleasant passage for us between the two? God speed the day when we may find it.

H. N. C.

THE PROGRESS OF THE TEACHER AND SCHOLAR.

To both teachers and scholars, a pause and examination of their work is of great importance, in allowing them to re-touch and perpetuate the goodlier parts of their practice, and to efface and avoid the rest.

Few things are of more importance to them, than to discern the true nature of the progress which they are making. During the past few years, their attention, and that of the friends of learning generally, has been more directly called to this; and many of the faults of our system of education have been corrected. Many improvements—the result of better ideas of progress—have also been made in our manner of gaining and communicating knowledge, which have given and are giving greater impetus to the onward march of education.

The word progress is derived from the Latin verb *progredior*, which means to step forward; and to make true progress, is to advance step by step—thoroughly overcoming every difficulty at each step before taking another. We cannot gain the summit of the Hill of Science by one, or a few great strides; if we attempt it, when we think we are far advanced, we shall meet insurmountable obstacles, and find that in reality we have hardly made any progress at all. Our progress should be steady and sure.

The skillful builder first digs deep and lays a firm foundation. Then, according to his plan, he puts a beam here, a post there, and a brace where it is needed, meanwhile pinning each piece to his fel-

low; and thus, putting each part in its place, and fastening it there, he soon has a firm and well-proportioned frame. Then, in the same methodical way, putting each board, then each ornament in its place, he finally completes a building, strong, beautiful, and fit for the purpose which its maker designed.

If all this care is necessary in erecting a building which will soon decay, how much more is necessary in rearing a building which shall last long after the things of time shall be no more. How thoroughly should the ground-work be laid. Then upon this the superstructure should be carefully, systematically built; first, the rudiments, then something a little higher and more difficult. There should be a continual advance as the scholar gains strength. Each species of knowledge should be taken when the learner is prepared by his previous attainments to digest it; and also when it will be a good preparation for something higher still. In this way, no bad habits will be formed—nothing will have to be unlearned. So the building gradually rises—each member fastened to and supporting its companion—continually growing, until it becomes a temple, symmetrical and grand, meet for the service of its Great Author.

In learning, as in war, our motto should be, "Never leave anything unconquered behind." As a general who neglects thoroughly to conquer his enemies in his advance, is continually harassed by attacks and conspiracies, so the scholar is harassed by what in knowledge he has neglected to conquer. Every foe should be subdued as soon as discovered, whether it be a reason for an operation in arithmetic or any of the higher mathematics; a word, the meaning or spelling of which is not known; or any other thing which he does not fully understand.

The eagle nourishes her young till she thinks them strong enough for the trial of their strength; then flying away with them upon her back, she shakes them off, compelling them to use their own wings; but still hovering near, to give help when they need. By this training, they soon learn to soar as high and as long as their mother. Thus the teacher should prepare his pupils to use their own powers—to fight their own battles. He may help them a little at first; and then make them depend chiefly upon themselves. When assisting, he should always be careful only to give the key to the temple of knowledge, but never to open the door; and his aim should ever be to strengthen them, and prepare them to go on relying entirely upon themselves.

But our teachers are not satisfied with the sure, once-for-all-way

of getting knowledge. They wish to progress more rapidly. They are not willing to wait long enough to search things to the bottom, and find the reasons for them. They hurry their scholars from one thing to another so fast that they cannot learn anything thoroughly. They are in such haste to have them answer quickly, that they answer for them, or ask what are called drawing-out questions, instead of causing them to get their lessons properly. They do not think that by doing this, they are crippling the energies of their pupils. They do not think that this is *retro-gression*, instead of *pro-gression*. Indeed, one of the greatest faults in far too many of those even that are called good schools, lies in the manner of hearing lessons recited, or rather in the manner in which they are required to be learned. When a class is called, the teacher takes a book and asks questions which include most of the matter to be given in the answer, or at least so clearly suggesting it, that even one who has only read the lesson, can give the answer. But when such scholars are required to tell what they have learned, they beg to have "the questions" asked. Knowledge gained in this way, will be of comparatively little value. It will scarcely pay for the wear of the books used. But when scholars have made anything so thoroughly their own, as to be able to give an exact account of it, without questioning or telling, it will be of some use to them.

It is no wonder that scholars have wrong ideas of progress, when their teachers set them such an example. If one commences a study, he tries to see how soon he can finish—not how soon he can *master* it. In studying the classics, he is so desirous to begin to *translate*, that he does not lay a good foundation, by a thorough acquaintance with the grammar of the language; and when translating an author, he is in such haste to *finish*, that he neglects the grammatical construction, forgetting that a thorough knowledge of this alone is what he wants.

Reviewing, scholars abhor. It was never designed that they should progress backwards. They have a great desire to advance. They wish to study geometry, astronomy and rhetoric, before they have mastered arithmetic, geography and grammar—continually longing to begin the ornamental or abstruse, before they acquire the simpler, practical branches. To illustrate this, not long since we heard a boy hardly qualified for a clerk in a country grocery-store, propose to enter the Yale Medical School, to educate himself for a physician. It is not by any means a rare thing to hear school-boys who are preparing for College, complain that this or that college faculty place

the standard of admission so high. So they contrive how little they can learn and enter; and thus they succeed in—cheating themselves.

What is the testimony of men who have already obtained a liberal education? Do they rejoice that they so soon commenced active life—that they spent no more time in preparation? Far from it. They strongly regret that their course has been so superficial, feeling that it will take many long years and hard struggles to make up the deficiency which once might have been prevented by earnest effort for a short time. More than one educated man has complained to us that the great error of his life was want of thoroughness in his preparatory course.

N. E. R.

Resident Editor's Department.

WHAT CAN BE DONE FOR THE IMPROVEMENT OF OUR SCHOOLS?

IN our last we called attention to two or three particulars in which school visitors could accomplish much for the good of the schools under their supervision. We now propose to consider, very briefly, what teachers may do and what they should aim to do for the improvement of their schools.

1. *They should manifest a love for their work.* A teacher may possess every desired literary qualification, and yet fail of accomplishing all that he ought unless he can bring to his work a heart alive to its importance, and filled with a love for the highest good of those under his charge. He may go through, in a formal way, with the usual routine of school exercises, but all true interest and vitality will be wanting, unless the teacher feels and exhibits a true spirit of enthusiasm in his work, and evinces a strong desire to do his pupils good. With a true love for his work and with a sincere interest in the welfare and progress of his pupils, morally and intellectually, he will surely inspire them with a strong desire to make progress. He will at once incite them to diligence and cheer them on to persevering efforts.

2. Teachers can hold occasional meetings for mutual improvement and encouragement.

It is well for those engaged in a common calling, to meet together occasionally. Such meetings may be productive of much good in various ways. In most of our towns there are from ten to twenty teachers employed in the schools. If these teachers would meet monthly and spend an afternoon or evening in discussing matters pertaining to the good of their schools, the results would be highly satisfactory. The several teachers can describe their methods of teaching, and speak of the particulars in which they have succeeded or failed. Each one may be able to contribute something for the common good, and all will go from such meetings with renewed interest and higher resolves. Why can not the teachers in our towns give such meetings a trial? We know one city in which they have been held semi-monthly for more than a year, and the schools of that city are not surpassed by those in any other town or city of the State. This influence will be felt in the community. If parents know that teachers meet together to consider how they may better qualify themselves for their important duties, they will themselves feel incited to do more for the schools and be led more cheerfully to co-operate with those who are called to train and instruct their children.

3. Teachers can hold occasional meetings of Parents.

If the teachers of a town would meet together as above proposed, in the different districts, the last hour might be devoted to a consideration of the duties of parents, and of the particulars in which their co-operation is needed. The teachers might meet at six o'clock in the evening, and discuss matters of a professional bearing until 7-12 o'clock, and devote the remainder of the evening to a more general meeting of teachers and parents. The evils of irregular and unseasonable attendance, the importance of visiting schools, the necessity for uniformity of text-books, the desirableness of parental co-operation, and various other subjects might be taken up for familiar conversation or discussion. We have only space for these suggestions, and simple as they are, we feel assured that the most gratifying results will follow their adoption. Who will move in this matter? Is it not too true that many of our teachers "hide their lights under a bushel," and many others keep from the light which they might approach, simply and solely because they are not wholly and truly imbued with the true spirit of the teacher—preferring darkness because their works will hardly bear inspection?

10 MORAL EDUCATION.—CONTINUED.

THE germs of moral character must be implanted in every child by his parents. They undoubtedly infuse into his very nature predispositions and tendencies in respect to Physical, Intellectual and Moral Power. But in addition to all these hereditary biases and propensities, they engraft upon his nature their own notions of Right and Wrong, and are themselves living examples which he is constantly striving to copy and to reproduce in his own life. Hence parents are responsible in the highest degree for the earliest developments of the child's moral character. Indeed, the child is in a formative state, until he has reached some degree of moral discretion. He does not act in any given way because it is right, but either because the spontaneous impulses of his nature impel him, or because his parents require him to act thus. If he is left to the promptings of his unrestrained impulses and passions, his ruin is almost inevitable; therefore the only safe and proper way for him is to act in conformity to the directions of his parents.

Obedience then is the first lesson in Moral Education, and must be regarded as the foundation of every good moral character. For if the child be not taught to submit to the authority of law, the man will rarely ever learn the lesson of submission, whether the law be of human or divine origin. But parents should not be arbitrary in teaching this lesson—and what is said in this connection of parents will apply equally well to *teachers*, for the teacher should always be regarded as acting for the time in the place of the parent. Obedience may perhaps sometimes be labored for as an end, but generally it should be used as a means, to secure a higher end. A simple obedience is, however, all the end that it is essential for the child to see; but parents and teachers should keep in view, as an end, the formation of correct habits in the child—such habits as will compel him to restrain the baser propensities of his nature, and to call into exercise and strengthen the purer emotions of his heart.

Suppose some such course as the following be adopted. First lay down a few primary principles which must be regarded as essential in rendering the child fit for self-control. Next reduce these to the form of simple commands. Then take some one of them, and after explaining its meaning require the child to act in conformity to it. Take, for example, the precept, "*Avenge not an injury*," which often means in the child's dialect, "*Never strike back*."

In teaching this lesson, it must be remembered that there is a feeling of vindictive justice planted deep in the nature of every child, which must not be disregarded; but the child, like the man, ought to refer everything to the proper authority. He should not assume the prerogative of both judge and executioner, and that, too, when he is in such a passion as to be controlled neither by reason nor right. Obedience to this one command will, at a single stroke, slay a host of unruly and dangerous passions.

But every parent and teacher knows that it is much easier to write about obedience in this particular, than to secure it in the child's character. All, therefore, anxiously ask, how can it be done? We should say that in the earliest years of the child's life, the precept should rest upon simple, absolute authority, and if the command be violated, then a reasonable punishment should be very *sure* to follow.

It will not however be necessary to rely long upon absolute authority. The child has moral perceptions and judgments, which may be easily awakened so as to help much in securing the desired result. To this end, stories may be introduced, showing the evil effects of disobedience in this particular, and the good and worthy characters springing up from obedience. Furthermore, examples of men may be brought forward, showing that the higher men are in civilization and moral excellence, the less they assume this prerogative; and on the other hand, the lower they are, the more determined they are in claiming it, and the more unwilling they are to yield it up.

After one principle has been dwelt upon until it is established in the character, another should be taken up, but no one which has been made the special object of attention should be lost sight of. Each new principle should be added to the stock already acquired, until all the essential elements of a good moral character are established.

When this point has been reached—that is, when certain habits have been formed mainly on the ground of obedience—then the child should be encouraged to adopt a resolution something like the following: Resolved, *that I will try and control myself*. If he will not sincerely and heartily adopt some such resolution, then he must be regarded as being wholly unfit to enter upon any new stage of Moral Education, and must be kept back under the province of special commands, until his moral powers have become more fully developed. But if he will adopt such a resolution, then he is prepared to practice a new kind of moral training.

We should now recommend that the principles which were formerly given in the form of commands, be reduced to the form of res-

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olutions. For example, let the command, *Avenge not an injury*, be reduced to the form, *Resolved, that I will not avenge an injury.*

Then let the child adopt some one resolution, with the feeling that he is responsible for directing and controlling himself in carrying it out. And when he has been successful in establishing one principle under self-control, then let him take another, and so on until he has established himself fully in the habits of virtue and morality.

But parents and teachers should in no wise relax their vigilance when the child enters upon the second stage of Moral Education. They should keep constant watch of his success. There will be many circumstances in which the child will be in doubt as to what course of action he ought to take. These should all be carefully weighed, and a decision given, and the grounds of the decision distinctly stated. And if at any time he has violated his principle, he should be made to feel the breach that it has made in his character. And having reviewed the whole transaction, the first wrong step should be carefully pointed out, so that he may be guarded at that point in all future time.

I had proposed to carry these discussions somewhat further, but am unable to do so at present.

For the Common School Journal.

ANNIE'S WISH.

BY COUSIN NICKLY.

A NERVOUS headache of a week's duration had left me in a depressed, wretched state, totally unfitted for the duties of the school-room. The feeling was so unusual, that instead of striving against it, I set most industriously to nursing it.

There was a sort of satisfaction in imagining myself to be suffering unheard-of miseries. The children gazed with astonished yet sympathizing faces into my own, wondering "what ailed the teacher." This only increased my gloom, for I was in no mood for sympathy. At last the oppression became intolerable, and I turned for relief to a bright little face which I had never seen un-illuminated by a smile, but the fair brow wore an anxious, troubled look, and the brown eyes were full of tears. As I looked at her, the little hand was raised timidly, yet eagerly, as though some great favor was desired. With-

out inquiring what she wished, I nodded assent to the mute request, supposing she wished to speak to some of her companions.

Instantly she was at my side, her arms about my neck, her lips pressed to my own, while her frame quivered with emotion.

"What is it, Annie?" I asked; but a burst of passionate sobbing was my only answer; while drawing her more closely to my side, I felt the throbbing of her heart, like that of a frightened bird. "Annie, darling, what is the matter?" and now thoroughly frightened at her emotion, I strove to calm the excited little creature by kisses and endearing words. At last she sobbed out, "I wish"—and again passionate kisses were pressed upon my lips, while my neck was wet with her tears. "What do you wish, my darling? tell me, my precious child." "*Oh! I wish I could comfort you!*" and completely exhausted by her emotion, she lay almost senseless in my arms. What a rebuke! for a moment I felt crushed to the earth beneath its weight, and then my tears fell like rain on the dear little head, nestled in my bosom. "God bless you, my darling Annie; you *have* comforted, you do comfort me, more than I can tell you." There was a quivering of the exhausted frame, then a bright light came dancing again into the sunny eyes. "Do I *really*? oh, I'm so glad," and then the tears again mingled with my own, until, reassured by my smiles and caresses, she slipped quietly from my arms, and seated herself to her lesson. I can never express how utterly mean and cruel seemed my selfishness, and how crushing the sweet rebuke. It was a lesson hardly learned, but one which will never be forgotten.

How often does a sad look on the teacher's face bring a pang to the little hearts, and tears to the bright eyes of loving children.

They are not all as sensitive as little Annie; still there are many like her, and not for worlds would I again bring such agony upon a child. Teacher, wear at least a *cheerful* face, in the school-room. Whatever may be your own feelings, for the sake of the little ones strive to wear a cheerful look; and this can not be done unless, *forgetting* self, you strive to *do good* to your charge. Often when oppressed, and tempted to give outward expression to the feeling, has the remembrance of Annie's wish saved me from it, and constrained me, for the children's sake, to be cheerful and happy. Be careful not to bring sorrow upon a child. The path of life will prove a rugged one to the little feet at best, and let us who have to do with children, strew as many flowers as may be; remembering the time when we, too, were children, and how exquisite were our own childish joys and sorrows.

HOW TO CURE A FAULT; A STORY FOR BOYS.

GEORGE WILSON was a boy of generous, noble, and affectionate disposition, and when he was in good humor, he was a very pleasant child. But he had an irritable temper, and often indulged in bursts of passion which made him appear very unlovely. One evening, when he was in very good humor, his mother thought it a good time to talk with him about this fault of his. She began the conversation by asking him, in a very pleasant way, if he did not sometimes wish he could overcome his passionate temper. George replied:

"I often wish so, mother, and I often try, but do not meet with much success."

"Perhaps you do not go the right way to work, my son. Can't you give me some account of the efforts you *have* made?"

"Only yesterday morning," said George, "I resolved to watch myself very closely all day, and see if I could not avoid getting angry a single time; but long before night, something happened which put me in a great passion. I was so ashamed and discouraged by this, that I had no heart to try again that day, but thought I would take a fresh start some other morning."

"You have, my son, by this account of your efforts, betrayed the secret of your want of success. In the first place, when you attempt to cure a fault, you should have in mind that it is a great and difficult work, much greater than you can accomplish in your own strength. You should therefore ask your Heavenly Father to give you wisdom and strength. Did you do this?"

"No, mother, I did not."

"This, then, was your first mistake. Your second mistake was in yielding the point, when you had once been overcome by the power of temptation. What should you think of a man setting out on a journey, who should return home as soon as he met with any difficulty or obstacle, to take a fresh start the next day, and should continue this course day after day? You can easily see that he could never make any progress on his journey, in this way. So you will never make any progress, if, after every defeat, you resolve to give it up for *that* day, and take a fresh start at some future time. If you would succeed, you must start once for all, and persevere through success and defeat. Will you try this plan my son?"

"Yes, mother, I will try it to-morrow."

The next morning George's first waking thoughts were of the con-

versation he had with his mother the night before. He did not forget to ask the aid of his Heavenly Father, in the difficult work before him. While he remained at home in the morning, he succeeded pretty well; for, if passion began to rise, a glance from his mother would recall the conversation of the previous evening, and put him on his guard; but after he left for school, then came the hour of trial.

When he was not far from the school-house, he came up with one of his schoolmates. "Now," said George, "let's see who will get to the school-house first." They both set out upon a full run; but soon George, who was ahead of the other, stumbled against a stick that lay in his path, and fell. His companion ran past him, and gained the school-house steps, before George had time to pick himself up and reach them. The exulting laugh of his companion, as he came up, was more than he could bear. His eye kindled with anger, and in his passion he gave his school-fellow a pretty hard blow.

Now, had George stopped to reflect, he would probably have thought that so ungenerous an act as exulting over a fallen rival deserved pity rather than anger. But the worst of it is, that boys who get angry *never stop to think*. If they did they would seldom get angry. The Bible says that "anger rests in the bosom of fools," and it is certain that most persons, after indulging in a fit of passion, have to confess to themselves, if too proud to own it to others, that they have acted very foolishly. It was so with George. After it was all over, he felt very much ashamed of having lost his temper. But he remembered what his mother had said to him, and resolved that this defeat should not discourage him from making further efforts.

George often found his temper severely tried when at work upon his sums. If he could not get the correct answer, especially after trying several times, it would put him very much out of humor. This morning, when he took his arithmetic and slate, he resolved to be on his guard. It was not long before he found a difficult sum. He tried it several times, and then went with it to his teacher. His teacher was too much engaged to assist him then, and he began to feel a little impatient. But he said to himself, "I will try to conquer my temper, if I can not do my sum;" so he went back to his seat and worked upon it very patiently until his teacher came to his assistance. This triumph encouraged him a great deal.

It was not long, however, before he met with another defeat. While he was home from school at noon, as he was about seating

himself in a chair, a younger brother mischievously drew it away from him, and he fell upon the floor. This provocation made him very angry. After his anger had subsided, he felt rather sadly to think that he had suffered *two* defeats, and obtained but *one* victory that day. Still he said to himself, "I must not give up so. If I do, I shall never succeed. I must be more careful and watchful the rest of the day."—*Arthur's Home Magazine.*

OBJECT LESSON.

IRON.

Teacher. (Holding up a piece of iron.) Can you tell me what this is?

Pupils. It is iron, sir.

Teacher. And what is iron,—mineral, animal, or vegetable?

Pupils. It belongs to the mineral kingdom.

Teacher. Can you tell me some of its uses, or name some articles* that are made of iron?

Pupils. Nails, screws, bolts, bars, locks, keys, stoves, ploughs, hammers, wheels, axletrees, shovels, tongs, pincers, hinges, latches, horse-shoes, chains, knives, forks, axes, planes, saws, chisels, doors, bedsteads, buildings, boats, steam engines, locomotives, boilers, pumps, &c.

Teacher. You see that you have named a great many articles which are made of iron, and many others might be named. You say that knives and other edge tools, or cutlery, are made of iron. Are they made wholly of common iron?

Pupils. The part that cuts is made of steel, which is iron and carbon.

Teacher. Yes; we will talk more about steel at another time. You say that *nails* are made of iron. Are all nails alike? If not, name some different kinds?

Pupils. Tack nails, shingle-nails, clapboard nails, board nails, spike nails, horse shoe nails, wrought nails, cut nails.†

* It will be well for the teacher to write these on the blackboard, as they are given, and let the list be taken for a spelling lesson.

† Ask the purpose for which each is used,—the difference between a *cut* and a *wrought* nail, &c.

Teacher. What are the principal forms in which iron is used?

Pupils. Cast iron, wrought iron, sheet iron and steel. (Here the teacher may ask questions in relation to each kind and its uses.)

Teacher. Can you name some particulars in which iron and wood are alike?

Pupils. Both have solidity, strength, firmness, durability, though wood has less than iron.

Teacher. Name some points of difference?

Pupils. Iron is mineral, wood is vegetable; iron is not inflammable, wood is; iron is ductile and malleable, wood is neither.

Teacher. In what respects are iron and glass alike?

Pupils. They are both solid, both have weight, neither of them will burn, both may be melted, &c.

Teacher. Can you name some particulars in which they are unlike?

Pupils. Glass is smooth, iron is rough; glass is brittle, iron is not; glass is transparent, iron is not.

Teacher. Which do you think more useful and important, iron or gold?

Pupils. (Variously,) gold,—iron.

Teacher. I see you have different views on this point, and I will leave the subject for your reflection until another day. I shall also wish you to inform me where iron is found, the form or condition in which it is found, how it is obtained, how it is prepared for use, &c. To obtain information on these points, you can consult books or ask your parents and friends. Let us see who will be able to tell us the most about iron at our next lesson.

NATURE AND CULTURE.

NATURE supplies the material, or the faculty, which culture is to train. Nature is man, for example, just as he commences his life; culture is the process of training man, in any power, or all powers, to his utmost capacity. Nature differs most widely in the degree of the power it gives, the consequent balance of the powers among each other, and the influence of such native power on others; culture, on the other hand, is, comparatively, a uniform process, differing only in its means, but contemplating always the highest welfare of any man whom it truly forms, as it should. Nature, again, is wholly involun-

tary on the part of its recipient, while culture is eminently voluntary, in most cases, choosing or refusing what it will, as no man can help being born what he is, though all men can become what they are not born.

What nature gives, sound culture aids; unsound injures, or destroys, by neglect or by design. It is not in culture to create a power which nature did not give; to make a poet, an artist, if nature did not.

Both are mutually dependent, but in very unequal degree, for nature carries with it an instinctive demand, and more or less effectively, a perpetual struggle for its proper culture, while it is unquestionable that culture may wield all appliances in vain, in endeavoring to develop a narrow, or shallow endowment of nature. The latter is like the earth, the former like man, as its tiller. Gold, silver, pearls, diamonds, may be found in their proper mine, or bed, but man can not create them elsewhere. Land has its limit of fertility, but this is not uniform, one yielding thirty fold; another, a hundred fold; another, nought. "Take it as it is, and make the most of it," is the silent command of its original Creator.

The mind of one is active, but that of another is lazy. The mind of an older brother is powerful, but slowly aroused; of a second, quick and all strong, but one-sided; the mind of a third, moderate, but sound, every way. The diversities of nature are vast, but culture changes these into new, and still vast diversities. Thousands of years were pregnant with the nature of Isaac Newton, and the culture he was to need and get.

Nature, working on literature, is helpless without culture, yet working elsewhere, has wide realms, where culture is useless. The former presents you a capacious, retentive, and ready memory, which the latter stores, confirms, and quickens. The former places in you a conscience, but it is the work of right culture to enlighten and to strengthen it, by truth, and by habit.

Where nature has been most bountiful, culture should be most skillful, though least needed. If nature has been miserly, wo to the man, when no right culture comes to do its best for him.

Were I need to choose between a great, and magnificent nature, with poor advantages on the one side, and on the other, a medium nature, privileged with the finest advantages which all civilization has matured, as the flower of time, I would need to be prophetic of future life, to make my choice, to see whether it would be creative, or merely constructive; author, or compiler; discoverer, or settler.

All the first, and their like, depend more on nature ; the last, on culture, as much, if not more.

No teacher can, in duty, overlook the intimate and constant relations of the two, while training the young. The family, the church, and the state, alike remind him of this part of his work.

L. W. HART.

*{ Office of Superintendent of Common Schools
New Britain, Feb. 18, 1859.*

Information having been received here, that individuals, representing themselves as my agents, and employed by me to dispose of books for school libraries, have visited the schools in some parts of the State, and called upon committees to purchase their books, &c., because recommended by me, I deem it my duty to say, that I have never, directly or indirectly, employed or authorized any such agent.

A certificate and request for library money for Union district, No. 5, and signed by Benjamin Lawton, has been received at this office. As the certificate is not dated, and no town named, I am unable to communicate with Mr. Lawton by letter, not knowing where to direct.

DAVID N. CAMP.

LOCAL AND PERSONAL.

NEW LONDON.—It was our pleasure, recently, to spend a day in visiting the schools of this city. We have not space in which to speak of particular schools, and can only say that their general appearance was such as to reflect much credit upon the teachers. The New London schools have for a long time been in a flourishing condition, having enjoyed the services of good and kind teachers and efficient school visitors. The school-houses, though not new, presented a convenient and comfortable appearance, and most of them are furnished with a fair supply of reference and library books.

On the evening of the 1st of February, there was a social gathering of the teachers and school visitors of New London and Waterford, at the residence of the Hon. Henry P. Haven. Mr. H. has for

a long time been an active and efficient friend of the schools, and he has done much to encourage both teachers and pupils. For several successive years all the teachers and school visitors have annually been accustomed to meet at Mr. Haven's, so that these occasions form pleasant and profitable re-unions for the parties interested in the direct work of education. On the occasion alluded to, nearly fifty assembled—including all the teachers of New London and Waterford, with the exception of three. The gathering was a very pleasant one, and the spectator could not fail of receiving favorable impressions of the teachers assembled. The early part of the evening was spent in free social conversation and interchange of kindly feelings. At an early hour refreshments were provided, after which an hour was devoted to short addresses from different gentlemen. The Hon. Mr. Camp, Gen. Williams of Norwich, S. G. Trott, Esq., of New London, Mr. Haven and others made interesting and appropriate remarks. The occasion was a very pleasant one, and will do much to encourage the teachers in their arduous work. We wish the excellent example of Mr. Haven might be followed in other localities.

WATERFORD.—The interest in school matters here is increasing, though much remains to be done. If the schools are not cared for as they should be, it will not be from any lack of effort on the part of the Rev. Mr. Munger, Acting Visitor.

MONTVILLE.—At Mohegan we called at a very interesting school supported, in part, for the children of the Mohegans who reside here. The pupils were intelligent, orderly and attentive. Much credit is due to Gen. Williams, who has for many years manifested an active interest for the intellectual and moral culture of this remnant of a once more numerous tribe. The many visits and the friendly and judicious counsels of Gen. Williams to the schools of his native county are productive of much good, and that of a perpetuating nature.

GROTON.—At this place, opposite New London, we found a school-house wholly unworthy an intelligent community. In a miserably inconvenient room about 20 feet square, and 8 feet high, were congregated some 50 pupils, and the atmosphere, as we entered, was almost insufferable. Do the people of this district realize that their children are daily suffering from the bad arrangement and foul atmosphere of their school-room? An hour spent in the school-room will satisfy them that such is the case. The teacher, Mr. Gallup, was doing what he could, but no teacher can labor comfortably or successfully in such a room.

NORWICH TOWN.—Mr. J. S. Lathrop, formerly of New London, has a very pleasant school here, on the graded plan. He has been here nearly two years, and the general appearance of the school and the favorable testimony of the people afforded clear evidence of Mr. L.'s success as a faithful and accomplished teacher.

At the village of Yantic, a very pleasant and commodious school-house has been erected within the past year, and Mr. Kingsbury has a large and orderly school under his charge.

GRISWOLD.—In some respects this town occupies a prominent position. About two years ago, there was not a convenient or comfortable school-house within the limits of the town,—now there is not an inconvenient or uncomfortable one. Six new ones have been erected, and the remaining eight have been made nearly as "good as new,"—all being well furnished with new seats and desks, and neatly painted throughout. There is also a uniformity of text-books. Much of the credit for what has been so well accomplished is due to the Rev. Mr. Northrop and his associates on the Board of School Visitors. The people will become more and more grateful to the gentlemen alluded to, as they witness the increased interest and consequent improvement on the part of their children. The school-houses of Griswold are an ornament to the town, and we trust the youth will prove true ornaments to the school-houses.

MANSFIELD.—At South Mansfield we found a new and very pleasant school-house, and a very good school under the charge of Mr. Barrows, to whose kind attentions we are under obligation. At North Mansfield there are many friends of the common schools, but the school-house is not what so intelligent a community should have. From the family of Dea. Barrows, and from Rev. Mr. Livermore, for many years acting visitor, we received special attentions.

WILLINGTON.—A new school-house has been erected at the Glass Works village in this place, and the school has been under the charge of Mr. C. A. Bosworth. Dr. Dickinson, and Rev. Messrs. Blake-man and Bentley manifest a lively interest in education, and under their influence the schools of Willington must improve.

WESTFORD.—From what we could see and learn, we infer that a progressive spirit is at work in Westford. Messrs. Richmond, Whi-ton and others are ready to do what they can for the good of the schools. At Ashford we found a large and good school under the hful and efficient instruction of Mr. Gaylord.

BOLTON.—The school-houses in some parts of this town are not what they should be ; but there is a degree of interest on the part of the intelligent people, which will soon secure better school-house accommodations. The Rev. Mr. Hyde is earnestly active for the good of the schools, and his well-directed efforts and kindly zeal will produce good results.

CHESHIRE.—At the principal village the people, some years ago, took a step in the right direction, in erecting a new school-house, but we fear, from appearances, that a general interest and spirit of co-operation have not prevailed on the part of the parents and citizens. We spent an hour in the school of Mr. Maples, who seemed interested in performing his part in the work of the school-room.

MIDDLEBURY.—We met a large number of the citizens and pupils of this place, who manifested an earnest interest in matters pertaining to the schools. In the Rev. Mr. Judd, Acting Visitor, the schools have a judicious and active friend.

HARTFORD. Our thanks are due to the Hon. F. Gillette, Acting School Visitor of this city, for a copy of his annual Report. It is an interesting and valuable document, and we hope to make one or two extracts for our next number. We rejoice to learn that the teachers in Hartford have recently organized an Association for mutual improvement. We wish them and their faithful and devoted Superintendent the highest success in their efforts to improve the schools.

MAINE. The annual Report of Hon. Mark H. Dunnell, the able Superintendent of Common Schools in Maine, is before us, but too late for particular notice in this number. This and also the School Report of Canada, shall receive attention in our next.

TEACHERS' INSTITUTES. During April, or early in May, Institutes will probably be held in Tolland county, and also in Middlesex or Hartford county, (possibly in both.) Due notice of time and places will be given.

M. T. BROWN. We learn that this gentleman has been appointed Superintendent of the schools of Toledo, Ohio, at a salary of \$1,500. We congratulate the friends of Education in Toledo, in securing the services of one so eminently qualified for the position. A better appointment could not be made. Mr. Brown will bear with him the best wishes of a host of friends from this State.

SCHOOL STATISTICS.

SCHOOLS IN OHIO. From the annual report of the School Commissioners in Ohio for the year ending August 31, 1858, it appears that the amount of money received for the benefit of the school system was \$3,357,678; expenses, \$2,739,837. The total number of white and colored youth in Ohio is 843,227; the number of youth enrolled in the schools during the year was 611,720.

The total number of teachers employed in the State is 20,240. The average wages per month in common schools, for male teachers, is \$27.89; female teachers, \$12.95. In the High Schools the average wages of the males is \$61.81; of the females, \$32.82.

The number of school-houses heretofore erected was 9,795, and the value of the same \$3,905,495. The number of school-houses erected in 1857 was 589, of the value of \$391,305. The number of school libraries in the State is 6,437, of the value of \$135,958. The number of books in the libraries is 245,887. The value of school apparatus is \$37,198.

PENNSYLVANIA. The annual report of the Superintendent of Common Schools of Pennsylvania, shows that there are 11,281 schools in the State, being an increase of 325 over 1857; that the number of teachers is 13,856, and that the average of salaries of male teachers per month, is \$24.25; of females, \$17.22.

WISCONSIN. The schools of Wisconsin are in a prosperous condition. The whole number of children reported between the ages of four and twenty, is 284,078. Only the States of New York, Pennsylvania, Ohio, Illinois and Indiana, surpass Wisconsin in the number of children of school age. There has been reported, during the past year, an attendance of 167,210. The amount expended for teachers' wages was \$334,000. The aggregate of school fund interest for the next apportionment will be \$240,000. The State University, and the Colleges and Academies throughout the State are prosperous, and the Regents of Normal Schools are rendering valuable service to the cause of education.

ILLINOIS. The Superintendent of Public Instruction of Illinois reports that, under the existing system of instruction, the number of public schools has increased to 10,238; that out of the 470,540 white persons in the State, between five and twenty-one years of age, 440,339 have, during the year, been in attendance at these schools;

that in two year, 1,267 new school-houses have been built, at a net cost of \$1,324,947; that the schools have been open, on an average, six and five sixths months each; that there are 5,878 female, and 7,503 male teachers; that they were paid, in twelve months, wages to the amount of \$2,383,688; that during that time \$4,975,062 were expended for school purposes alone; and that the permanent school fund is now valued at \$4,458,419.

MISCELLANY.

Mr. Lover tells a good anecdote of an Irishman, giving the pass-word at the battle of Fontenoy, at the same time the great Saxe was marshal. "The pass-word is Saxe; now don't forget it, Pat," said the Colonel. "Saxe; faith and I won't. Wasn't me father a miller?"—"Who goes there?"—cries the sentinel, after he had arrived at the pass. Pat looked as confidential as possible, and whispered in a sort of howl, "Bags, yer honor."

VERY GOOD.—Don't keep a solemn parlor, into which you go but once a month, with your parson or sewing society. Hang around your walls pictures, which shall tell stories of mercy, hope, courage, faith and charity. Make your living room the largest and most cheerful in the house. Let the place be such that when your boy has gone to distant lands, or even when, perhaps, he clings to a single plank in the lone waters of the wide ocean, the thought of the still homestead shall come across the desolation, bringing always light, hope and love. Have no dungeon about your house—no room you never open—no blinds that are always shut.—*Ik. Marvel.*

UNCONSCIOUS INFLUENCE.—The very handling of the nursery is significant, and the petulance, the passion, the gentleness, the tranquillity indicated by it, are all re-produced in the child. His soul is a purely receptive nature, and that, for a considerable period, without choice or selection. A little further on, he begins voluntarily to copy everything he sees. Voice, manner, gait, everything which the eye sees, the mimic instinct delights to act over. And thus we have a whole generation of future men, receiving from us their very beginnings, and the deepest impulses of their life and immortality. They watch us every moment, in the family, before the hearth, and at the table; and when we are meaning them no good or evil, when we are conscious of exerting no influence over them, they are drawing from

us impressions and moulds of habit, which, if wrong, no heavenly discipline can wholly remove; or, if right, no bad associations utterly dissipate. Now, it may be doubted, I think, whether, in all the active influence of our lives, we do as much to shape the destiny of our fellow-men, as we do in the single article of unconscious influence over children.—*Bushnell.*

THE SANDWICH ISLANDS CHILDREN.—The *Commercial Advertiser*, published at Honolulu, Hawaiian Islands, refers to the difficulties which the boys and girls of the Islands have to encounter in mastering the English tongue. The intrinsic difficulties of the language are sufficiently formidable, but in addition to these, the children, when out of school, hear nothing from their families but the native language. The editor says:

“And after all the pains-taking of the teacher, the repeated corrections of their most common errors, such as the indiscriminate use of the letter *s*, and of the pronouns, they will still forget; and so, in an effort at writing, produce such a composition as the one below, furnished us by a teacher, a *verbatim et literatim* copy from a pupil's slate of one on the subject of frogs. It is not altogether original, but written in answer to a question in ‘Brookfield's Composition Book,’ by a boy thirteen years of age, who lives with natives, being an orphan, but who has had the privilege for years of attending an English school.

“*About Frogs.*—Frog are ugly looking creature. They live on the tarro patches leaves in the water. They make a queer noise. It is one of the first noise in the spring, and it is a pleasant sound too. It is express contentment as the singing of a bird. It is easy to see how bird can be happy hopping about in the trees. The frogs just as happy in the dirty marshes and pools. The God had make every ereature for some particular place. The frog would enjoy themselves if he changes place with the bird. I don't know the lesson that we may learn from them.”

Dr. Arnold once said, “No schoolmaster should be more than fourteen or fifteen years at his post, lest he should fall behind the scholarship of the day.” Here lies a secret to be studied by the faithful teacher. He must improve himself at a ratio at least equal to the advancement of the class. Woe to the instructor who, by remissness and abandonment of studious habits, allows the children entrusted to him to make progress greater than his own!

At Laleham, Dr. Arnold once got out of patience, and spoke sharply to a dull pupil, when the boy looked up in his face and said, "Why do you speak angrily, sir? Indeed, I am doing the best I can." Years after, he used to tell the story to his children, and said, "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten."

Dr. Arnold once observed of a bad pupil and his instruction, "It is very often like kicking a football up a hill. You kick it upwards twenty yards, and it rolls back nineteen. Still you have gained one yard, and then in a good many kicks you make some progress." Here is genuine encouragement for the teacher placed among the rough and rude. It is not in the nature of instruction and correction wholly to be thrown away.

Coleridge classifies readers as follows :

1. Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied.
2. Sand-glasses, who retain nothing, and are content to get through a book for the sake of getting through the time.
3. Strain-bags, who retain merely the dregs of what they read.
4. Moral diamonds, equally rare and profitable, who profit by what they read, and enable others to profit by it also.

NEW MAP.—We would call special attention to the Advertisement of Clark & Tackabury Bros. These gentlemen are about to issue a new Map of the State of Connecticut, and from an examination of an unfinished copy, we are satisfied that it will, when finished, be worthy of a place in every house, every counting-room, and every school-room of the State.

Our readers will please notice the advertisement of Isaac Glazier. We can assure them that everything in his line will be furnished in the best styles and at the lowest prices. We would advise our friends visiting Hartford to "drop in" and look at Mr. Glazier's stock of mirrors, picture-frames, and fine engravings. All orders will be attended with dispatch.

Also notice that Brown & Gross, of Hartford, keep a large assortment of books of every description—where strict attention is paid to the wants of customers by the obliging firm.

The attention of Committees and Acting Visitors is particularly called to their assortment of books for school libraries.

BOOK NOTICES.

THE ENCYCLOPEDIA OF ALL NATIONS: comprising a complete Physical, Statistical, Civil and Political Description of the World; exhibiting its various rivers, mountains, lakes, plains, &c; the Natural History of each country, beasts, birds, fishes, shells, minerals, insects, plants, &c.; and the productive industry, commerce, political institutions, of all the empires, kingdoms, and republics of the globe; including the late discoveries of Drs. Kane, Barth and Livingstone. Also a general view of Astronomy. By Hugh Murray, F. R. S. E., assisted by Profs. Jameson, Wallace, Swainson, and Hooker. Edited by Elbridge Smith, A. M., Principal of the Norwich Free Academy. The whole embellished with maps, charts, and over 1,100 engravings. In two volumes, pp. 1,670. Norwich: Henry Bill.

These volumes contain an immense amount of information, and the enterprising publisher deserves much credit for issuing them in a style so attractive and so well adapted to popular wants. The title above quoted indicates the character and design of the work,—and we know of no other two volumes which contain an amount of information so important on the topics named. As books for public libraries and general reference, they must prove almost invaluable. To the professional man, the merchant, the mechanic, the farmer, indeed, to men of all classes, they will be found worth far more than the price at which they are afforded. The work has been carefully revised by E. G. Smith, Esq., the efficient and accomplished Principal of Norwich Free Academy. We cordially commend it to the notice of our readers. (See Advertisement.)

BOOK KEEPING by Single and Double Entry. Also

BOOK KEEPING by Single Entry: both being adapted to Payson, Duntun and Scribner's Combined System of Penmanship. By L. B. Hansford and J. W. Payson. Boston: Crosby, Nichols & Co.

These are excellent books for school use, and got up in good style. We hope their publication will do much to secure more attention to the important branch of which they treat. (See Advertisement of Crosby, Nichols & Co.)

ELEMENTS OF MAP-DRAWING; with plans for sketching maps by triangulation and improved methods of projection. Designed for Schools and Academies. By Cornelius S. Cartee, A. M. Boston: Crosby, Nichols & Co.

We are glad to see any work which tends to give aid or attractiveness to the important branch of map-drawing,—a branch altogether too much neglected in our schools. From the examination we have been able to give, we are satisfied that this is a valuable work, and we commend it to the attention of teachers.

THE FIRESIDE; an Aid to Parents. By Rev. A. B. Muzzey. Third Edition: 12mo. pp. 320. Boston: Crosby, Nichols & Co.

We have read this volume with unusual interest and satisfaction. It is full of good counsel pleasantly given. If it could be read by every parent in the land, it would do much good. The Author speaks as one who knows of what he speaks. A due observance of the ideas contained in this attractive book would secure great blessings to the young. We heartily commend it to parents and teachers.